The Bombay Guardian.

VOL. XXVII.—NEW SERIES.—No. 2. SATURDAY, MARCH 12, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

March 20th, 1881. Review of the quarter's lessons.

"THIS is the victory that overcometh the world, even our faith." The world is between us and God; the world is between us and salvation; how shall we overcome the world? Where shall a young man find the forces that will render him victorious over the world? The world has a prodigious authority, almost equal to the authority of God. Almost, did we say? It is mightier. Men stand in awe of the power of society a... dare not entertain the idea of entering ... conflict with it, even if God promise ... on their side. As a matter of fact th... no power of God available in this ... except through faith. ... is a v... illustration of ... the world by ... the narrative ... specimen of w... plish by mea... but this is a ... means of his goo... enabled to secure ... but by the evidence th... Faith in God brings u... the character of God, s... similated to him, and ... of qualities, but not ... admires or appreci... to the test when th... among men. The S... small and obscure ... for thirty years, and t... t place had the best op... ng his character and ... Well, they were surely ... h the beauty of ... blamelessness, de... f virtue has any cha... will now be furni... Will rally round this ... re nothing more than ... s to him by laying ... n. He gives them ... g how they are a... after his bapt... conducts a ser... far from showin... half they are fille... endeavour to sho... that God is interested ... reject with scorn his t... themselves competent rath... It is very evident that they ... their own minds assigned him ... tion in the religious world, and ... but scorn for the audacity which led him ... undertake to teach them. Ordinarily if a preacher says what people do'nt like to hear, they simply withdraw; but these Nazarenes considerd that something much more emphatic was necessary, that young men might be warned against presuming to preach before they were commissioned; they laid hold upon him to throw him down from the brow of the hill on which their city is situated.

Let us try to follow the faith of Joseph in its successive conflicts with the principalities and powers of this world. The first thing that came against his faith to overthrow it, was *mistaken* parental *kindness*. Jacob was partial to him, and made a great deal of this interesting boy, letting it be plainly seen that he was ... his regard than all his brethr... ... of this thing is t... ... of himself, ... portance, ... in ... t... or empl... object ... effect ... better t... victior... him, his ... great joy ... this world, ... Joseph wa... It must h... faith wh... super... temp... look up respect... ...dainfully at him and spoke chidingly to ... But he had the love of God in his heart ... felt that he could not afford to part ... that.

He had next to encounter the blighting influence of *oppression*. He that had been ... darling in his father's family and not ...ffered to want for any good thing was now ...lave of rude, ungodly men, obliged to ...fice all his own inclinations and give ...lf wholly to the doing of their vain ... This must have been a cruel shock to his fa... Did this look as though God wer... hearer of prayer? Did it not seem ... heaven were perfectly indifferent ... en were righteous or unrighteous, ... or unbelieving! But none of these ...ons shook the faith of Joseph.

Another adversary that Joseph's faith had to encounter was *estrangement* from Christian fellowship. He was cut off from all the means of grace that seem to a weaker faith so necessary. He had a few words of God in his heart, and around him was a great sea of heathenism, but he endured as seeing him who is invisible.

Flee youthful lusts which war against the soul, said Paul to Timothy. To flee them is to be sensible of their power and of our weakness, and to keep as far as possible from all scenes in which the carnal appetites are likely to be stimulated. Nothing in the world is so fitted to give the young victory over these enemies of the soul, as the sustained habit of seeing God in all things, the habit of walking before him, as Abraham did. Alas! How many diabolical agencies are at work at the present day to induce young men and women to throw away the armour of righteousness, and lend themselves to the stimulation of those appetites by means of which they become the captives of Satan. The faith which overcometh the world teaches us ... guard very carefully all our senses and ... imagination and every inlet by means of ...h seducing motives are introduced to ...nd.

...s; or, ...ke. 2... ...vs. 28 32. ... mine eye... ... thy salvation.

... The Boyhood of Jesus; or, Filled with ...ke 2 40-52. Commit vs 48-52. Golden ... the child grew, and waxed strong in ... with wisdom; and the grace of God was ...Luke 2. 40.

...y 15.—The Preaching of John the Baptist; ...uits of Repentance. Luke 3. 7-18. Commit vs. 15-17. Golden Text: Bring forth therefore fruits worthy of repentance Luke 3. 8.

8. May 22.—The Preaching of Jesus; or, Anointed to Preach the Gospel. Luke 4. 14-21. Commit vs. 16-19. Golden Text: He hath anointed me to preach the Gospel to the poor. Luke 4. 18.

9. May 29.—Christ Healing the Sick; or, The Power of the Lord Luke 5. 12-26 Commit vs. 22-26. Golden Text: The power of the Lord was present to heal them Luke 5. 17.

10. June 5.—Witness of Jesus to John; or, The Shining Light. Luke 7. 19-28. Commit vs. 26 28. Golden Text: He was a burning and a shining light. John 5. 35.

11. June 12.—The Sinners' Friend; or, Sins Forgiven. Luke 7, 36-50. Commit vs 47-50. Golden Text: He said unto her, Thy sins are forgiven. Luke 7. 48.

12. June 19.—Review. Golden Text: There is none other name under heaven given among men whereby we must be saved. Acts 4. 12.

13 June 26.—Missionary Lesson: Preaching the Kingdom; or, Sent to Preach. Luke 9. 1-6. Commit vs. 3, 4. Golden Text: He sent them to preach the kingdom of God. Luke 9. 2.

.... In general, there is no one with whom life drags so disagreeably as with him who tries to make it shorter.—*Richter.*

WEEKLY REVIEW.

—THERE are still many among us, no doubt, who remember the Rev. W B. Keer, formerly Chaplain to the seamen in Bombay. He is now at Westbury, Wilts. We have a letter from him in which he says:

"We have had a most unusually severe winter here; snow and frost like Canada or an Arctic winter. And now high winds, yesterday and to-day, tearing up trees in various places. Politically, the time has been one of severe trouble; Ireland, especially in the west and South, under agrarian outrage and the despotism of the rebellious land-League, whose advocates in the lower House of Parliament have obstructed business and almost revolutionized the usages of the place. Things as I write are looking brighter and calmer both in nature and politics. Religion, meanwhile, fares little better than politics; Ritualistic prosecutions are unpopular, though needed to uphold the majesty of law, and the usages of the Reformed Church. Near here the Salvation Army are making quite a stir at Trowbridge, and some say, effecting conversions; others say not so, and that theirs is a very sorry burlesque of religious services, in which song-tunes are used for hymns and the populace who know the words of the old songs better than those of the new, make a strange mingling at times. Y
I can believe good comes out of it, thou
there be so much that one disapproves.
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to minister to them in a pecun
They make much use of the sensa
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ample of the Saviour and of the
They believe that Christian joy and t
find fitting expression in animated and cheery melodies, and we imagine that the Psalmist of Israel had the same opinion.

—THE *Sunday Mirror* says that the Brahmo Somaj must retain a deep regard for the name of Carlyle. Its lines of thought coincide in some respects with his. It says:

"Another important truth which Carlyle taught and which the Brahmo Somaj has also put forth is the sacred mission of Mahomed. It may seem strange, and yet the fact argues the peculiarly exclusive nature of the present religious tendencies of men, that a faith which gives consolation to millions, and has been the means of once giving life to a sleeping world, has been quietly rejected by enlightened nations as a wholesale imposture. The impostor-theory is pretty general over Christendom. All honor to Carlyle that he resolutely set his face against this uncharitable assumption of his fellow-religionists. Speaking of Mahomed, he said:—"The word this man spoke has been the life-guidance now of one-hundred and eighty millions of men these twelve hundred years. These hundred-and-eighty-millions were made by God as well as we. A greater number of God's creatures believe in Mahomed's word at this hour, than in any other word whatever. Are we to suppose tnat it was a miserable piece of spiritual legerdemain this, which so many creatures of the Almighty have lived by and died by? I, for my part, cannot form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what to think of this world at all, if quackery so grew and were sanctioned here." These brave words, we are sure, will be accepted sooner or later by the world.

Was Mahomedism spread by the sword or was it not? What has history to say touching this matter? Mahomed relied upon his word only as it was enforced by the sword. If the numbers that are led to embrace a system are a proof of its divine origin, then Hinduism, idolatry and many other things are shown to be divine. If the common mind of man ha erception
of the good Mr.
Carlyle en
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mil
wishes the
line oks in the Canon, or in some
er lamentable way has poised his lance
nst orthodoxy. Well, Mr. Peyton is not
ged with any thing of this kind. He is not accused of having transgressed any precept of the New Testament. Mr. Peyton is not accused of having yielded to the seductions of whisky. His crime is that he *introduced a harmoniam into the church* Broughty Ferry. The following motion submitted by the Rev. Mr. Hill, and af very protracted debate was carried by a of 20 to 5.

"The Presbytery having learned th harmonium has been introduced into t lic worship of the congregation of Free Broughty Ferry, find that the use of ins al music in the worship of God is co the form of worship sanctioned by this therefore the Presbytery prohibit the furt use of such instrumental music in the aforesaid congregation; and instruct the minister and Kirk-Session to carry out this finding, as they shall be answerable."

The case is now to go before the Synod. The Bombay Free Presbytery have been long transgressing in the particular mentioned, so long that we suppose the hearts of the members have become altogether hardened and callous. This demoralization is likely to go on; and it is just possible that the sweet Psalmist of Israel, whose lyrics are so delightedly sung in the Scotch churches, may help it forward. For the following are among the verses which our Scotch friends have covenanted to sing forever:

With harp, with harp, and voice of psalms,
Unto Jehovah sing;
With trumpets, cornets, gladly sound
Before the Lord the King.

The Psalmist also expresses the opinion that the following instruments may appropriately be used in the worship of God: psaltery, tembrel, organ, cymbals. And the Presbytery of Broughty Ferry heartily second the recommendations of the Psalmist, by singing them on the Sabbath. For our own part we are content to worship God without an instrument, when the worshippers heartily and harmoniously sing his praises, and we are also content to worship God *with* an instrument when it is a good one and played the glory of God.

TRUMPETS, cornets, cymbals and the like ous instruments seem better fitted to the ir processional services in which the Israelites engaged and which the Arm one own time are revive se these in- raise of God ospel-meet- ditional ideas nce and de- er fitted to om getting the shipper, and cer- *advocacy in the word pirit of conservatism* re.

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rejoice, and let there be
rriment in hell. The Methodist
d it rather difficult to persuade
rahmo to accept a religion which
produced such excellent fruits after eight-
een centuries! A Christian Government patronizing fallen women and encouraging prostitution! In the face of such a dirty fact it is effrontery to apply the test of fruit.

Christianity saves nations only as it saves the individuals composing those nations. Christianity has however done a good deal even for the nations of the earth. The con-

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dition of the world would be very different from what it is, if Christianity had not exerted any influence upon governments. Some hundreds of millions of men now alive are governed in such a way that the blessings of civil and religious liberty are secured to them just so far as they have the sense to avail themselves of them, the advantages of education are brought within the reach of the people, and justice is administered without respect of persons. It is because Christianity has introduced a high standard of morality that many things now practised or tolerated by governments meet with strong protest. The *Mirror* may choose among the Governments of earth, past and present; we doubt if it can choose one that would banish the prostitutes from a city like Calcutta. If it had not been for Christianity there would have been no Brahmo Somaj and no *Sunday Mirror* in Calcutta. We agree with Dr. Thoburn that the special glory of Christianity is that it invests even the chief of sinners, when they yield themselves to it, with power to abandon sin and lead lives of purity and beneficence.

—THE charge lately delivered by Bishop of Bombay has been very care prepared, and will doubtless receive earnest attention. No one can dou the Bishop is reality and im makes promin is very desirou cese should ado as he understa of indifference i in the clergy, and related. Officialism is habit of mind which al formula, or belief in ou place of true zeal and de

We make the follo Charge:

And, first, a lofty mental character of ou suffice to protect us a officialism. If rightly u it may, through our tion, be turned into a the prevalence of clergy of this Di press my thankfu result of the great ed over the Churc through the persona Douglas exerted o for the most part character of our offi organisation of th we are members e tions for the use o believe that the centrated in its charge of partic and continuing its ourselves of those large sense of the know that their validi pend upon nothing in ou are merely representatives. the operation of the ordinances our personal characters, but sim official capacity. We say the abso but Christ is the atoning Priest, the humble instruments for the applicatio the Precious Blood. We stand over the kneeling communicants with the Bread of Eternal Life; but the virtue of the consecrating words flowed from Jesus Christ Himself by the Eternal Spirit, and we were only the channels through which that virtue flowed.

The Bishop proceeds to point out the danger to which this conception of the ministerial office exposes clergymen. A much more important consideration to our mind is this: Is this the proper conception of the office of a Christian minister? The Bishop speaks of the apostolic character of the office of the English clergyman, but if the apostolic epistles are any guide, the apostles had a very different conception of their office from that which is expressed in the word "sacramental." Paul says: Christ sent me not to baptize, but to preach the Gospel. Only once in all his epistles does he make mention of the Lord's Supper. He declares his object to be to present every man perfect in Christ Jesus, and this object breathes and burns in all his writings. Take for instance the 5th chapter of 1st Thessalonians in which he goes over the list of the things that he would have the Thessalonian Christians attend to, that they may be sanctified in soul, spirit and body, and it is incredible that he should have ... to dwell upon the "sacra... ered his office to be ... is epistles ...thing ... would ... on having a ... chair. ... it to the ... they are we ... Marathi a... whose edu... is limited t... too would d... ing what *the* ... pass it on ... month it ... very tas... up, with ... ratives.

—WE are glad to hear of the ... usefulness of the Bombay Female Workshop. 154 women and 36 children having been admitted in 1880; 11 of the women found employment elsewhere and left. Some of the women pay a small sum for their board, ...rding to their ability. The Home is for ...ectable European and Eurasian women ...edy circumstances. The proceeds of ...done amounted last year to Rs. 5,833; ...utions, Rs. 1211; bal. Dec. 31, 1880, ...06. Bombay is to be congratulated on this excellent institution.

LETTER FROM LAHORE.

...ago to-day Bro. D. Osborne, the P. ...bad District, and I reached this dis...field, to which I was appointed by the recent session of the S. I. Conference, and under many circumstances of favor began to work for God and souls. Many of the Lord's people outside of my own circle of acquaintance, have been and are still praying for the Divine blessing upon this work, and it is due to these to let them know of the gracious manner in which God is answering their prayers.

Having in the goodness of God been permitted to be present at the opening services of the new M. E. Church in Vepery, Madras, on the 5th of February, and to preach in it on the evening of Sunday the 6th, I on Monday the 7th, together with my family, left Madras, where for 3 years we had been constantly the recepient of love tokens from our Father's bounteous hand. We left followed by the benedictions of the dear friends among whom we had been permitted to labor, laden with practical proofs of their deep interest and love, and well provided for our long journey. The Spirit of Christ is the same to-day as when at Malta long ago the people loaded Paul "with such things as were necessary." But God himself had better things in store for us and a better and more necessary preparation for His work at Lahore. Having been providentially detained at Bombay "en route," I had the privilege of hearing Bishop Merrill preach a remarkable sermon on Romans 8, 3 & 4, which led me to a somewhat fuller appreciation of the Redeemer's work than I had known before, but I was still in comparative darkness. Arrived at Allahabad I rested there with my family and preached on Sunday morning the 20th Feb. which will ever be memorable to me as the day on which God brought me out of comparative darkness into the full light and liberty of salvation. Rev. D. Osborne preached in the evening on "grace reigning;" my soul ...s powerfully stirred. I felt that though I ...justified, a child of God and a subject of ... I had not *this grace* and did not enjoy ...perience. It would be far more easy for ...silent in regard to ... gratitude dema... of God w... ...ich ...spo... that ...made ... to God ...that "by the Lord I had run ...oop" of opposing thoughts, "by ...ad leaped over a wall" of difficul... had grace given me to take up the ...as wondrously blessed in doing so. ...ed that I had never really understood ...*all salvation* means. I had received Christ to save me from sin and sinning, but by some mysterious process developed by unbelief supposed that the first was comprehended in the second, but never really believed that it is possible to have plucked up by Christ's omnipotent hand, every root of sin from the heart; hence I was constantly humiliated to find myself overpowered by those things that had not been cast out of my heart, pride, ambition, fretfulness, impatience, anger and other forms of sin unseen by others but painfully and consciously present to me.

I now perceived it to be the very glory of Christ "to save not in part but the whole." I saw it to be the very meaning of his name and so taking Him by simple faith, He did unto me according to my faith and spoke to my soul the cleansing word "I will, be thou clean" and in that hour did Jesus really become *Jesus* to my soul.

All glory to Jesus be given
That life and salvation are free
And all has been washed and forgiven
And Jesus has saved even me.

But, you are ready to exclaim, did you not hear of this same salvation before? Yes, and preached it, but with a certain amount of mental reservation, unbelief and misconception. But glory to God, the darkness is past and the true light now shineth. Now when I speak of full salvation I do not find it necessary to insert little saving clauses, nor to have them in my mind, but can say and *mean* and *know*, that Jesus can save to the uttermost all who come unto God by Him.

Bro. D. Osborne, his eldest daughter (who most efficiently presides at the organ and leads the singing) and I left Allahabad on Monday 21st ult. for this place, my wife and family remaining in the kind and loving care of Bro. and Sister D. beneath whose roof they have found a temporary but comfortable and happy home. 36 hours of railing brought us at 4-30 a.m. last Wednesday, to Lahore station; in the cold dark morning we were cheered by a warm Christian Irish welcome from dear Bro. B. who was on the platform to meet us. After a short drive we were again warmly welcomed by sister B. at whose hospitable home we have not only been entertained but whose house has been placed at our disposal for holding religious services twice daily since our arrival.—God has wonderfully blessed; souls have been saved and believers quickened and sanctified. On Sunday the 27th a Sunday-school was organized with 40 children and 6 teachers; later the same day the M. E. Church, Lahore Circuit, was organized with 20 members and probationers, and sinc
then others have joined. On Monday a vi
was made to Meanmeer a station 5 miles f
occupied troops. Here in one
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Methodist Ch

GOD'S ORDER.

II.

(Communicated.)

HAVING shown in the preceeding
that an unalterable order of grace exists in the kingdom of God in its implantation and development in the believer's heart, we come to examine the following proposition:

2. *God's Covenant is the only Basis of believing Prayer and acceptable Worship.*

Numbers, 15: 30, 31; Psa. 34: 15, 16; 50: 9-17; 66: 18; Prov. 1: 24-30; 15: 8, 29; 28: 9; Isa. 1: 10-20; Jer. 11: 11-15; 14: 10-12; 15: 1-6; Ezek. 8: 17, 18; 14: 6-8; 20: 39; Micah 3: 4; Zech. 7: 12-14; Malachi 2: 4-17; Matt. 5: 23, 24; Jno. 9: 31; Jno. 15: 7-14; 1 Jno. 3: 22; 5: 14, 15.

These scriptures settle two points: first, outside of God's covenant prayer is unheard and sinful; and within His covenant, every petition is absolutely certain of being answered.

Many people try to pray when believing prayer is impossible. They ask for pardon when pardon is not a possibility. Forgiveness cannot precede repentance; and repentance without a decision to cease sinning is impossible, being self-contradictory: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 5-5: 7. Some people pray for peace and joy when only grief and self-abhorrence are appropriate. Submissive obedience to God's commandments may *follow* sorrow for sin, but *must precede* peace and joy.

Recurrence to the scriptures cited in the former article, shows that not mere sorrow for sin and *desire* to amend, but *actual obedience* to God's requirements is the condition of divine favor.

The above scriptures reveal God's abhorrence of praying people who *only* desire to be forgiven and comforted and finally taken to heaven. "Not every one that *saith* unto me, Lord, Lord, shall ent
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: 31; Matt. 7: 24-27; Acts 3:
om. 2: 6-9; 2 Thess. 1: 8).

If all the foregoing is true, it is also certain that if we abide in God's covenant and "ask anything according to His will He heareth us; And if we know that He hear us, *whatsoever we ask*, we know that *we have the petitions* that we desired of Him
1 Jno. 5: 14, 15.

S. P. J.

BOOK NOTICES.

"A Comparison of the Christian and Hindu Life." This is the English ti
Marathi book written by the Re
Padamanji, and published by the
Tract and Book Society, as No. vii.
monthly series. It is a book of 99pp.
The life which is the product of genuine Christianity, and the life which Hinduism of an orthodox type produces, are here considered side by side. These lives are contrasted in the matter of worship, in the matter of business, as regards pain and trial, intercourse with others, self-denial &c. &c. "Christ, the life of the soul," is the title of one of the chapters. Perhaps some native readers would not readily understand this; but it is explained to be what Paul, means by the expression "For me to live is Christ." The true Christian life is shown to be one that is conformed to the example of Christ. We recommend this little book to our Marathi-reading friends. The purport and aim and tendency of Christianity, and those of Hinduism are fairly presented and calmly submitted for the reader's examination.

WE acknowledge receipt of the report of the Am. Marathi Mission for last year. Beside the two medical missionaries there are ten ordained missionaries. The wives of these are taking their full share of the burden and heat of the day. There is a table showing the growth of the work in fifty years. In 1831 there were four Native members of the Church in Bombay. The whole number received during the half century is 2,312, nearly one third of whom have been received
ing the last five years. Present number
mmunicants, 1,340. Admitted on pro-
last year, 172. Some of the churches
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or the same. Append-
a review of ten years'
e English missionaries were
ive ordained missionaries 4;
numbers were the same. The
ative church members had risen
om 228 to 325. The school work had been considerably developed, especially as regards fees. The membership in 1880 was 322. There are 3 English churches in Calcutta and Berhampore, and 9 Bengali churches mainly in the villages. In Calcutta a good deal of the strength is of course given to the institution at Bhowanipoor in which some

700 young men receive a very thorough education. At the annual Meeting Col. Welsh, the Chairman, made an address from which we take the following:

I observe in your report that some allusion is made to the small number of avowed converts to Christianity effected by your operations. This is a common and universal complaint among the friends of missions all the world over. Pardon me if I say that, in India especially, it seems to me, though perhaps a natural, yet a somewhat short-sighted, view to take. The Hindu is the last man on earth to do without religion; all the best traits of his generally amiable character seem to prove this. I am one of those, and I hope they are many, who have an unfeigned liking for the native of Bengal. His mind, as I read it, is of an essentially religious type. And once that it is cleared of the waste jungle of superstition that centuries have matted over it, the field will be so ready for the good seed, and so prolific in bearing, as to be the wonder and the shame of all Western Christendom. Let us be content for the present to see the jungle fall, to let in, as best we can, the air and the sun, believing that both sowing time and harvest shall come in their season: and then the sowing shall b… broadcast and the harvest shall be full.

As regards the support of their pasto… the Bengalli churches in the villages are… in an immature state; very little is … buted for this ob… said to be assur… forms. The fr… in an inverse ra… this Bengal miss… ary Society with… in Travancore, w… sand converts. Th… trast is not to be fou… the agents or methods i… but rather in the greater… people in Travancore, owi… ent social position, a… freedom from caste… battle field a portio… engaged in the assault… tion may be under fire i… ous position, and the… their work is not very… hear the shouts of th… part of the field… there is routed, i… tinue manfully the… not intend that the… without a thorough… people, but at the s… there shall be her… striking success, as… the final ingatherin… the Lord have pro… concerning the w… way to use it.

"*The Indian Ju…* This bulky volu… knotty points at la… tried in the capitals of… other matter. *It is publis…* may be procured through an…

The Bombay Guar…

SATURDAY, MARCH 12, 1881.

APOCALYPTIC SKETCHES. XXVIII.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. xiv. 13.

The prophet hears a voice from heaven bidding him write what he is about to hear. It is thus the privilege of the believer to hear a voice from heaven speaking to him in these recorded words. The fact that he is expressly instructed to write these words, shows that they have a special significance, which will not be obvious, but will have to be searched for. Also, perhaps that the words will not be understood till the time comes for their fulfilment. According to the view which we have been led to take of these prophecies, we are now very near the period when the great issues mentioned will be reached, and it is probably not vain to hope that the Lord will show us the meaning of this passage. The statement here made is not of a general character. Supposing that the death referred to … dissolution of the bod… is not that the… deliver… th; some… g be apprehended… portant distinction bet… ers anterior to such… to it… From the… Lord… at the… considera… selves. There was a t… every body believed in purgatory; that even the most advanced saints pa… ed from earth to a place of torment di… fering from hell mainly in this that hop… was not forbidden to enter. The dark… creatures who had been taught by… priests to discount the promise of… life by all the torment of purgato… spend many a long year in excruciating… fering, expecting that what the blo… Christ had failed to accomplish, p… fire would secure. It was a glorious da… when believers were delivered from such a caricature of the Gospel as this. But if this be the thing intended by this passage, one would have thought that it would have occurred at an earlier period, at the time of the Reformation. And even before that, all through the time of the supremacy of the …st, they who were persecuted for right… ness' sake, were free from this enslaving …ption. Another idea that may be …ined is this: the time was now short …ould intervene between the death of …ints and the glorious coming of Christ …nto his kingdom, and the dying believer was …specially happy because he would have so …term to wait.

…e we not some intimation in the … the Spirit that follow, of the mean… …he passage? The Spirit says: That they may rest from their labours, and their works do follow them. These explanations that occur in Revelation often seem only to invest the subject with new difficulties. The fact is that the Head of the Church does not mean to facilitate the task of those who would come to an understanding of these things; they must be filled with the knowledge of his will in all wisdom and spiritual understanding. The Lord means that his servants should search for these interpretations as for hid treasure. These dying believers rest from their labours, and their works follow them. Has it not always been so? Let us look at this last expression: "Their works do follow them." Paul writing to the Corinthians (1. iii.) says "Every man's work shall be made manifest." The work here spoken of is work done in the temple of Christ, converts; some of the converts, like wood, hay and stubble, were combustible, would perish in the fire of persecution; others would endure and come out all the brighter from the opposition of men. The primitive churches founded by the apostles were all swept away or came under the power of the apostasy, with the exception of those who fled into the wilderness. The question arises, Does a similar fate await the churches that are now being raised up in many lands? Are they too to go down under the blighting influence of error or worldliness, or persecution? No; a promise is given that the witnesses for the truth shall hold …eir ground, and go on unto perfection. …acauley trying to pierce the ages could see …a New Zealander sitting contemplative … the ruins of the Tower of London; … New Zealander is already a Chris… …British subject. E…pires may be… but the spirit… …now rearing… …it. …ks b… …rough …n of the believer, a… …ay be that there is a redemption of the body antecedent to what we generally understand by the expression, namely, recovery from the grave. The last enemy that shall be overcome is death. See Romans viii. 11.

REMINISCENCES. CXII.

Diary, 1846.

April 8th.—At our class prayer-meeting yesterday, accounts from two churches, showing the mind of God. In these churches a work began and soon declined. In one there was no interest at all on the part of Christians, in the other there was interest only for the impenitent. Will God hear the prayers of the disobedient, the half consecrated? Or of those who pretend to seek his glory, yet seek not holiness? Or of those who love something or other about his cause, but love not his person? The glory of God as a motive has almost died out of our lives and prayers. 'Hollowed be thy name;' is not the *first* desire. The Lord teaches us what sort of a prayer will prevail with God. How is the name of God to be hallowed? First of all, in the lives of his children. To them is entrusted the name of God. They are responsible for his honor in the earth. The name of

God, the matchless jewel of the universe, is committed to them. Profanation and obloquy are resting on this name in the world. But oh, how much of this dishonor has for its origin the unsanctified hearts of Christians. If they would hallow this name, the next petition would soon be fulfilled

'The centurion answered and said, I am not worthy, &c.' Yet it was his faith Jesus commended. His faith appeared in his humility. By faith he apprehended the true dignity of Christ, and this made him sensible of his own unworthiness. I am taught by this that I have a poor faith; it is most irregularly developed. Extraordinary faith in the love of God; but not the same realizing sense of his other perfections. Had I a better discernment of his greatness and majesty, I would have more awe: of his holiness, more contrition, hatred of sin and watchfulness against it; of his love for the souls of others, more concern for them; of God in Christ, more humility; and so on. I see now that by faith wisely working I may grow in all graces. I pray that I may be able to improve this most valuable thought, giving my attention to those attributes and manifestations of God, the operation of which will tend to complete my Christian character.

9th. I have come to the conclusion this afternoon that I must take more heed lest I give an untruthful representation of myself to th Christian world. I fear that in the relation o my experience what I have said has genera tended to show my piety better than it is. I have wronged God by believing that i for his glory I should suffer such a pe be abroad. Most men will procla ss, but a faithf more detest

love an the pr th with inter cerns, a vainly among his own some to be the mouthpieces of his love. I feel that he is straitened in us. His feelings can receive no expansion, no expression. It is true his everlasting word speaks gloriously. But he is not satisfied with past expressions. He is a living Saviour, and has a heart full of unquenchable enthusiasm, and he has constituted us, his mortal friends upon this earth, the exponents of this. I have a more vivid idea than I can put on paper.—Jesus was remarkably social and is. Let me realize, as the companion of all my walks and pursuits, the New Testament Jesus. Oh that his whole soul might find its exhibition through mine.

'Fair as the moon.' Another pleasing thought to-day is that God has a nature susceptible to the beauty of his own works. He loves to look at the wonders of creation far more then any man does. He has an exquisite sense of the sublime and beautiful.

12th. Before going to bed this Sabbath night I must in a word record that God has been crowding my mind with precious thoughts and my heart with precious experiences, during the last two or three days. This day I sat down at the table of the Lord and had communion with him that defies expression. I already begin to hunger for the next sacramental repast. There seem to be some pulsations of life in the church. The young men begin prayer-meetings tomorrow. Bless a faithful God for what he is doing for our pastor.

15th. I have been greatly delighted with the title John gives himself of 'friend of the bridegroom.' I want to stand in this same relation with my Saviour; to be upon the footing of tender intimacy; to be the repository of his secrets; to converse with him in a language that others understand not; to speak of the captive bride to him, yet in a state of condemnation and misery; to concert with him measures for her deliverance; to enter into his feelings and partake his enthusiasm; to seek his honor, not my own, glorying only in his glorious character; to delight in telling others the wonderful things of his history, and in extolling his unsearchable riches. But oh how exquisite should be the sympathy between my feelings and his. To fill this part, I must have my eye fixed on the lineaments of his face, to discern promptly every shade of thought. I must in my measure participate his love for the bride, his compassion for her, his travail of soul; be garments of holiness, gra ished by meekness I must st u

for the *Bombay Gu* henticated.]
ONDENC

ANI OFFEE R
of the
ung Men's Christidn Association.

To the Editor of the Bombay Guardian.

DEAR SIR,—The following paragraphs form part of the Report read at the Annual Meet- of the Young Men's Christian Association e 25th February last.

he request of the General Committee, s Morris C. E. has prepared a ground of the Hall and Coffee Rooms, showing portion of the Building remains to be , and this portion has been divided into ks upon each of which a price, fixed at twenty rupees, has been set.

"Any person can have the privilege of payin for, or collecting the value of, one or more of these blocks either at once or within a few months, say, at the latest by the end of August next. But the sooner the money is paid in, the sooner will the Association be free of all money responsibility on account of the building.—Lithographed copies of the plan referred to be obtained from the Joint Honorary Secre by *any lady* or gentlemen who may w pay or collect money for blocks."

I hope the ladies who sympathize work will take the hint and send to th signed for plans. I have now only a few available for those who may be inclined to co lect what we want.

The "*Block system*" was brought in tion during last month, and up to da received promises and payments No. 1 to No. 105½ and from No. 335 t representing a money value of Rs. 3, this amount about Rs. 1,500, was subscri at the Tea Meeting on the 25th February. Over two hundred blocks remain to be subscribed for.

The Building is being speedily erected, and any body desirous of getting interested in the project should visit the place, just opposite to the Saluting Battery at the Apollo Bunder. Like the famous Smeaton, Architect of the Eddystone Light house, we will soon be able to say "*Laus Deo*" if we do not, like him, actually inscribe the words on the edifice.

A donation of Rs. 5 from each of the *six hundred* subscribers to the "Bombay Guardian" would be a grand lift to us. Christian friends, lay hold and help us just now.

J. N. HAWKINS.
Joint Honorary Secretary,
Y. M. C. A.

Bombay, 8th March.

NOTICES.

DIVINE SERVICE.

Baptist Chapel—The Rev. R. F. Guyton of the Baptist Mission—Dehlie—will preach tomorrow, in the Morning at ½ past 7—and in the Evening at 6 o'clock, in the Chapel Bellasis Road—Byculla.

APPOINTMENTS for to-morrow in M. E. churches: Grant Road: 8½ A. M. R. Sharman; 6 P. M. S. P. Jacobs.——*Dean lane*: 11 A. M. D. . Fox; 6 P. M. O. Shreves.——Mazagon: 11 M. G. Bowen; 6 P. M. D. O. Fox.

CEIVED for House of Hope from L. F. B.

ews.

CH 5.

he deserted dur- army was 6,110. militia in the same 10.

nd Oriental Company are steamships, two of which of over 4,000 tons, and one these are added to the vessels, the tonnage of unprecedented amount

the Admiralty, the Earl formed a deputation from nce League that the op the issue of the naval offcers, but to n. They are also to the boys up to ffer further induce- up their rum rations the tea and sugar ion of soluble choco- tch. The increase ill mean a charge to 0 to £20,000 at the issued to the Navy is stated that more oys in the Royal ocieties.

Str. *Investigater* , on Thursday, did s on her cradle, re-

ry dispute had arisen arding a sum of six annas, ided between them, and it hem going into the house, and ife with which he inflicted several is opponent, from the effect of ired. On being taken up, the ac- tted having caused the death of the other man, but said that he had done so in order to save himself, as the other had threatened to turn himself into a tiger, and kill him.

MONDAY, MARCH 7.

—By the last census the number of people living at Akola is estimated to be 15,921, and at Ahmedabad 120,885.

—Madras paper: We hear that it is in contemplation to contruct a line of railway from some port on this side of the bay to Raipur in the Central Provinces. The length of the line is to be about 300 miles, and the line is to be of the metre gauge.

—"An Irishman" in the *Times of India*: In Lecky's *Leaders of Public Opinion in Ireland* I find the following extract of a speech of the greatest of Ireland's patriot orators, Grattan. Referring to the English he said:

"You have swept away *our* constitution, you have destroyed *our* Parliament; but we shall have our revenge. We will send into the ranks of *your* Parliament and into the very heart of *your* constitution a hundred of the greatest scoundrels in the kingdom."

Ireland sends 103 members to the British Parliament, out of whom 53 are Home Rulers. I hope, if any of them should, by any chance, see the issue of the *Times of India* in which this letter appears, they will relish the compliment which was paid them in anticipation by one of their countrymen, who earned undying fame in that Legislature which they have done their utmost to degrade and disgrace.

—*Lucknow Witness*; Moradabad: "A hard week's work. Forty-five baptisms among the Mazhabi Sikhs in villages near here. There are perhaps seventy-five more on the same su[b]- circuit, who are ready. They have been holdi[ng] back for years. Same of their relatives w[ere] baptized twenty-two years ago. One fa[mily] has been notorious for years for leadi[ng] conducting the idol and d[emon] worship this neighborho[od] and freeing the two or three o[f] upon themselve[s] telligence and de[cision] plain and very [simple] in as it were by [a] those baptized fro[m] mars, make 105 si[x] there seems to be a c[ertain] imminent.

—At the Canterbury C[onvocation] op of PETERBOROUGH, on th[e] of Benefices Bill, introduc[ed] Commons by Mr. E. [Stanhope] thankful a measure ha[d] Parliament to deal wit[h] had been so long existe[nt] transfer and sale of ben[efices] was of the utmost im[portance] Bill should receive the [support] from the Church.

TUESD[AY]

—A Spanish pri[est] pulpit that any sick po[or] should have recours[e] case of death, be d[enied] burial.

—Seventeen new pastors to as many of France are anno[unced] ed" by decrees of public, a fact wh[ich] being a Republ[ic] "head of the Ch[urch] minations, Catho[lic] whose priests, past[ors] is made out of the will *Evangelical* Prote[stants] protest against such a thing more to do with it?

—The court-martial on Maj[or] ed in the complete exoneration from the charges preferred agai[nst]

—*Bombay Gazette*; Broach: [At] Anklesar, about five days ago, [a] the horse of the bride-groom, as is usual in all marriage-processions, was kicked by the horse; so the poor woman lost her ghost. A Bania, named Maneklal, who went up to England with Karsandas Muljee, was excommunicated some few years since; but now we are glad to hear that he has been admitted into his caste, and married to a girl.

WEDNESDAY, MARCH 9.

—Press Commissioner: The Consul at Bussorah reports that the Government steamer London got on shore at 8 o'clock last night at the junction of Seawaib with Shat-el-Arab at high water, and at ten o'clock foundered in nine fathoms. No lives were lost. Government money, stores, and provisions went down with the ship. The Turkish steamer Basrawe brought all hands from the wreck to Baghdad. The Resident of Baghdad has requested Captain Hand, in charge of the Bussorah Consulate, to proceed to the spot and hold an inquiry and provide for the protection of the wreck.

—The German Emperor has accepted Dr. Schliemann's offer of the Trojan relics which he discovered, and they are to be assigned a department in the new Ethnological Museum in Berlin.

—Mr. Charles Mathews, late chief engineer H. M. Dockyard, leaving India after "a successful career of 43 years" has received a complimentary address and silver vase from his friends.

—A co[rrespondent of the] *Nachrichten* sends f[rom Rome an account of the] co[nversion to the Roman] [Church of a] [Protestant] d a me[eting of] mmunal house, and[, the] whole assembly, without [a single exception,] ommune should renounce [the Protestant faith,] chiepiscopal curia and t[he] on was drawn up by th[e] on and forwarded to [Rome] urin, requesting [that] of the Word of God to [be] to the reception of the [Host in] the Protestant Church.

—*Record*: The wisdom of Edmund Bu[rke] seen in his "letter to a member of the 'National Assembly of France," when that great statesman attributed much of the terrible mischiefs occasioned by their heated legislation, to the fact that they continued their sittings without intermission regardless of the Christian day of rest. He observes, "They who always labour can have no 'true judgment. You never give yourself time to eat; and when you are thus engaged in unremitting labour, they exhaust their attention, burn out their candles, and are left in the dark."

—Brigham Young, the son of the Mormon prophet, has been indicted for bigamy before the Federal Court at salt Lake City, it is supposed at the suit of his first wife. He was arrested, but subsequently released on bail.

—The Dutchmen residing in New York have resolved to call a mass meeting in order [to] express sympathy with the Boers, organise [a] Red Cross Society for the Transvaal, and [to] a petition to England againt the prosecu[tion] of the war.

THURSDAY, MARCH 10.

—*Bombay Gazette*: The order for the reassembly of the Maiwand court-martial on the 21st instant has been cancelled, and the court adjourned *sine die*. We hear that the prosecution of Colonel Malcolmson will probably not be proceeded with.

—The 85th Regiment, consisting of 23 officers and about 730 men, arrived yesterday morning by two special trains from Deolalee. They immediately embarked at the Sassoon Dock for Natal in H. M.'s troopship Euphrates, which sailed in the afternoon.

—The organ of the New Dispensation announces that "A pilgrimage to Carlyle is talked of. On the day the telegram of his death reached Calcutta, there was a touching allusion to that noble soul in the minister's prayer."

—*Times of India*: "The Rev. David Liston, formerly Professor of Hebrew in the University of Edinburgh, died recently at an advanced age. Mr. Liston spent about twenty years in India, where he became proficient in Hindustani and the cognate dialects, and was appointed to the chair of Hebrew in Edinburgh in 1848."

He was, if we remember rightly, chaplain in Bombay.

—*The Star in the East* contains the Rev. Mr. Ullmann's account of the baptism of a young Poorbi at Etawah. His relatives and caste friends rushed into the Church in large numbers and seemed at one time determined to hinder the baptism by force. They made large offers to the convert but he would not go with them. "Things looked very threatening. Behind and a little way up, on both sides of the church seats, occupied by Christian men, women and children, all more or less in a state of fright, the room was filled with relatives and friends, some respectable spectators, and the mob, all highly excited and very noisy. The verandahs were also filled with people who could not find room inside. The three open doors were crowded, and outside the other four doors which were closed, the people were standing, trying to look through the inside [cur]tains, and some were hanging on the upper [bar]s of the panes of glass to look in. And be[low] the verandahs were, as I learned, thousands [more] of people, longing to come in, and see [what] was going on.

[When] things came to the worst, I sent for [the Lie]utenant, whose house was near, and he soon [arrived] with two or three [men] of affairs. [He] [went] to [the] [mole]st[ers] [and] [ex]pl[ained] [to] [them] [the] [ob]ject [of] [the] [ser]vice.

—*Times* [of India]: Dr. [Ross] have very recently [discovered] *spirillum*, in the bl[ood] fr[om] ne or malario[us] [fever], as [we] k it will occu[py a] [pro]minent [place] in the cause of malarious [fever] afforded, the preventive treatment, and possibly the curative treatment of the malady, will be revolutionized. The supply of pure water to the populations of India will become more than ever a matter of urgent necessity, and the escape or otherwise from malarious disease, will depend on the care an individual may take to secure pure drinking water. The idea so long held by the majority, that malaria is taken into the system by the air we breathe will be exploded, and curative measures will be directed to the discovery of some remedy which acts on the blood alone, and which may destroy the living animalculæ causing the febrile manifestations. Quinine, so long regarded as the panacea, will no longer hold its place, as the most recent investigations of the action of this drug show that it exerts its influence not on the blood direct, but by dulling the sensibility of the nerves.

—The Kabul Envoy has left Calcutta for Kabul. It seems Abdal Rahman is in great need of ammunition, and the chief object of the Envoy's visit was to obtain small-arm ammunition for the Kabul troops. The Indian Government has sanctioned the issue of a considerable number of cartridges from the Peshawar arsenal.

—The date of the installation of the Maharaja of Mysore has been postponed, at the

request of the Maharaja's family, to the 25th March.

—The new Census gives Ahmednaggar 32,800. Madras, 405,948.

—Messrs. Jas. Madden & Co. in Bombay, and Messrs. Rushton Brothers in Calcutta, have stopped payment.

—Deaths last week, 389.

—The sentence of murder passed by Mr. Coghlan, Sessions Judge, Tanna, in February last, on Chintaman Govind Paranjpe, a Brahmin, for having, as was stated, in conjunction with two other persons, murdered his adoptive father, Govind Apaji Paranjpe, by killing him at night with a crow-bar, has been reversed in the Appellate Court.

Selections.

DEUTERONOMY: OBEDIENCE.

BY REV. H. SINCLAIR PATERSON, M. D.

I ADMIT frankly and fully that there may be —I do not say there must be—additions by some later hand, and it would not stumble me to find that Ezra or some other inspired writer, in editing the book, inserted various explanations to make things clear to the men of his day. That there are such explanations to be found in the book—whether by the original writer or by a later editor—any one who read through the book carefully will at once see. Certainly we reach a clear understandin[g] the method and meaning of the book as it stands by this admission, which is not admission, but has been recognised [for] With this provis[o] ything in the which [gi]ves the Israel is [t]he will of God, who [g] over His people. [th]ese facts we [h]ave an indi[ca]tion that [it] came at a late[r] in Isra[el]. Strangely enough [th]e second of the[se] rather to imply that the book came earlier than the others, for at first sight it appears to refer to a prior state of things. There was (it is argued) in these earlier days no development or evolution from the homogeneous to the heterogeneous—to use Spencer's language—there was a primitive period when *all* the Levites were priests, the priesthood not being, as yet, limited to the family of Aaron. So this absence of distinction seems to indicate an earlier period, whereas the provision for the central altar seems to indicate—so say the critics—a tendency towards the centralizing influence of a later day, in which the desire to bring all the people thoroughly under one influence and authority predominates.

Here there is evident contradiction between the two objections—there is both an earlier and a later indication. Without insisting on this, however, we may proceed to examine these objections *seriatim* for the purpose of ascertaining whether or not they have the validity and force claimed for them. The book of Deuteronomy professedly and provisionally expounds the principles of obedience adapted to their settlement in the land which they were about to possess, while the other three books—Exodus, Leviticus, and Numbers—are books conversant mainly with the facts of deliverance from Egypt, and experience in the wilderness. Of course the laws in Leviticus, though related in the first instance to the Tabernacle, are capable of new relationships, and in all cases the facts are of permanent value and application. Now in Exodus we read: "In all places where I record My name I will come unto thee, and I will bless thee." In Deuteronomy we are told that only in one definite place shall He record His name, and they are expressly warned: "Take heed that thou offer not thy burnt offerings in every place which thou seest, but in the place which the Lord shall choose in one of thy tribes." To that one place shall the tribes go up, and in that one place shall the sacrificial observances be offered. What contradiction is here? What could you expect? Exodus is in the wilderness, and in the wilderness God could not have one *fixed* central dwelling. It is the time of wandering, and the tabernacle is carried from place to place. What more fitting words, then than these, "In all places"? But Deuteronomy is for the land, and in the land one place is to be chosen in which the people should worship, one place in which they should meet with one accord before Jehovah.

But was this com[mand] exactly and literally obse[rved]? there are instances [of] and Elijah, i[n] wh[ere] [re]corded in Sam[uel] in these days almo[st] mine where the centra[l] whether the place wher[e] where the tabernacl[e] had been divorced, ar[e] *though there were* [a] *hin the border of* [the] what could they do [at] to the mode in use in patri[archal] [ti]mes? And all the more would this be [to]lerable when they had the guidance of an inspired prophet like Samuel, one who had been also trained for the priesthood, brought up under Eli. If we do find him or any other prophet departing from the rule under circumstances in which it was not possible that the rule should be exactly carried out, surely there is nothing contrary to God's will or anything evincing in the slightest degree remissness with regard to the central altar on which Moses lays so much stress in this book of Deuteronomy. If we receive the historical testimony of the Word we find that God did accept, if not approve, these departures from the Deuteronomic institute. The presentations of these sacrifices were presentations according to God's will, and were acceptable to and accepted by Him. More than that we cannot fairly demand.

I know that it may still be urged that these cases of apparent disobedience or negligence are more consistent with the absence of a positive law on the subject. But unless th[ere] is some stronger proof of the non-existen[ce] the law than this implies, I submit that, altogether from the reasonable expla[na]tion which we are able to give, it does not warrant the entertaining of a doubt cnn[ec]ting the Mosaic origin of the Pentateuch.

Then in the case of Elijah, we must remember that he was a prophet in Israel aft[er] the separation of Israel from Judah. He co[uld] go to Jerusalem to offer sacrifice, or if he [did] it would have availed nothing in the furtherance of his work as a prophet in Israel. He had to give testimony in Israel, to recall the people to their allegiance to their God. What he had to do must be done in the land, where the people could see it, and nowhere could he find so fitting a spot as Carmel for the great trial whether God or Baal had the strongest claim on their allegiance and worship. Exceptional cases admit of exceptional action, and God who gave the law could warrant a necessary, if novel, mode of procedure.

These considerations seem to me sufficiently explanatory, especially when taken in connection with the fact that David localized the altar and that Solomon enshrined it in the Temple. Any one who will carefully read over the whole history, if that is done without prejudice or preconceived notions, will certainly come to the conclusion which has forced itself upon my mind—I can hardly say how strongly—that notwithstanding the exceptions, there is a striking similarity between the practice of the prophets and the legislation of the lawgiver.

The non-recognition of a distinction between Levites and priests is the next peculiarity of this book. In Deuteronomy, Moses is not speaking, as in Leviticus, concerning the priestly ministry, but concerning the whole nation of which the tribe of Levi formed part. He is giving incitements towards obedience and laying down principles to guide them in obedience, and in doing so he recognises the Levites as a *tribe* in which the priesthood is included. Thus in the national book we do not find the same exactness of distinction between the Levites and the priests which we find in the Levitical book. Yet he is always careful in his language, for we find he speaks [of] "the priests, the Levites, and all the tribe [of] Levi." If he had spoken of "the Levites [and] priests," there might have been ground for [the] argument that all the Levites were priests, [but] it [is] all on the other [hand] the Levites the [same] that all the [the] words "the [im]ply that all the [was] a very different [from] they were not? [Us]ing the larger term [Le]vim; and especially [as] *them, not in their* [re]*ligion, but in their national* [ca]*pacity* includes the lesser; [an]d peculiarity of statement [in] argument in favour of [the] book itself. Had Ezra [or] later penned the book, he [would] to make the distinction [more] more sharply defined [it] would, in all probability, [have] against the very ap[pe]arance to critics of a later [date] of the book with [the] In this very off[hand] that the book came [to] was not afraid of [the] kindly to a people who [knew] distinction concerning [the] the Levites. To my [mind] water-marks which [evidence] must have been written

[The] strengthened when I [read] cular reason, which [Moses] for this special [tribe of *Levi*, in a [sen]tence. Why had *Because his affec*[tion] his love to his sister, [Jo]m to join Simeon [cruelty] against the people [of] Hence these two were [divided], and scattered in Israel. [Why] Levi favoured? Because [he] sinned in the matter of the [golden] Levi said to father and mother, [girded] his sword by his side, "I know [not] in the Lord's name, and in obedience to His command, visited the sins of his kinsmen with sharp punishment. Levi, whose brotherly affection for his sister had formerly led him into sin, has now become at God's call ("Who is on the Lord's side?") so unmindful of the claims of kindred as to become the servant of the Lord in the execution of judgment. Therefore it was that Levi gained the

priesthood, the priesthood which the people had forfeited by their sin.

Before that time all the firstborn were dedicated to the service of the Lord in the priesthood, but now that the whole people have mingled in the sin of the golden calf, the blessing of the priesthood is taken from the firstborn and given to the obedient ones; that is to the whole tribe of Levi. Hence there is to my mind a deep significance in the prominence which is given throughout the book to the name of Levi.

Let me now indicate the facts about the appointment of a king. I cannot enter into the question fully, but I ask you to read carefully all the statements bearing on the case, and you will see the wisdom and propriety of these early rules laid down by the lawgiver. When they wish to appoint a king it must be one whom the Lord shall choose; he shall not be an alien but one of their brethren; and such king, when appointed, is not to multiply horses and chariots of war, is not to reign unjustly, is to study the law, is not to multiply wives, is not to heap up silver and gold. So when the people sent to ask a king, Samuel inquired of God, and the reply is, "Yes, do what they want." God gave them, in the first instance, a king *after their own heart*, for they had applied for a king chosen by God. The h... indicates, not that there is dislike to the ar... ment of a king, but a dislike to the ... which they asked it, and the reason f... they sought a king. They desired a... other nations ... them ... their battles ... take the sup... kings. Wh... exactly in a... and not in ac... they came to... be appointed, ... indicates that th... had lost faith in ... them in battle and w... enemies before them. ... to trust in an arm of ... make God their confiden... rebuke which is associa... ment of the first king.

So God oftentimes ac... what they want, but in ... His displeasure at th... sequences which fol... graves of lust," a... occasion of the sen... the land. These ... did not forget ... it in bringing ... land, in strength and ... faithless ones suffer... anger. So when t... faith in God, He g... one a head and sho... that they may fi... after their own h... He gives them one af... nts His servant Dav...

Thus this ob... arrangement f... have been inse... the document re... kings, is very wea... the first instance ... provision for kingshi... *Moses, it seemed pre...* axioms of the higher critic... s impossible. Why, I do not see ... consistently refuse to allow t... phetical book—for you may ... latest date you please, even the ... n instead of Moses—yet it still preserves its character as a book of prophecy, inasmuch as it describes the curse which on account of disobedience came on Israel in later days with a minuteness of fulfilment which stamps it for ever with a prophetic character, and this wondrously exact prophecy is untouched, whatever possible authorship you may assign to the book, whether you imagine it written by Moses, Ezra, Hilkiah, or—as some have done—Jeremiah. Still there are written in its pages warnings against national sin, and prophecies of the destruction of the people: minute and detailed pre-intimations of their separation from the land and scattering among other peoples. These prophecies are so clear and exact that we are compelled to come to the conclusion that the book is prophetic, no matter what the date assigned to it may be. Putting aside, however, that view of the matter, it is surely extreme folly to argue that because of the rules laid down in the book for the choice of a king, the book must have been written by some later hand. Surely a wise and sagacious lawgiver such as Moses was, when laying down the law for his people, would foresee, even by his own knowledge of the people, would, as a wise politician, expect that when the people were settled in the land they would naturally in the course of time seek for a permanent king, and he would anticipate that in process of time there would be this permanent king established over them. Therefore it behoved him as a wise legislator ... principles for the election of a ki... guide his action wh... enough, and ... is extreme ... it is ...mit, ... t ... ments are being a... of men are being ... imaginary fears. Thei... for fright; in this, as ... if you face the ghos..., to remind you that ... *unsettlement or h...* *facts forthcoming* ... most thorough and s... always find that when st... are conjured up by the incantation... styled critical school they only terrify s... as dread of them keeps men at a distance: the... dissipate into thin air as soon as you come close up to them, and grasp them. These objections, numerous as they are, have no substance or form, and when you are brought to an earnest searching of the Word of God, if you come to that Book with a good and honest heart you speedily find that these apparently startling objections are spectral illusions which vanish when you face them.—(*Word and Work.*)

JACOB SCHOONERHAVEN ON SANCTIFICATION.

J. E. IRVINE.

"It is forty years," he said, "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being ...ctified, was more forward, more confident, ...no more disinterested. He was greedy of ..., and shrewd in speculation, taking advan...ge of his keen perception to amass wealth, having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to receive higher wages than others for public services or mechanical labor. What he sells ought to bring a higher price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall. He has not scrupled to buy, as cheap as possible, young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to laws upheld by public sentiment, and agreeable to his conscience.

I considered the subject of sanctification in the light of loving God with all my heart and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a lifetime union and harmony with God; self lost in humanity; self lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five days in the year; in all places, at home and abroad; in the sanctuary, at the mill or at the market; in all places of business laboring, buying or selling.

I went into the woods and prayed for sanctification, and the Lord said, "Jacob, dost thou love My will, My law and My government, with all thy heart?" I said, "I do, Lord." And the Lord said, "Dost thou love thy neighbor as thyself?" I answered, "I do, Lord." And the Lord said, "Very well; and now, Jacob, prove thy word in thy life."

A week after this I took a work down on military science, and was reading, having a great ambition for military fame. The Lord said, "Jacob, remember thy word." I saw my ambition was self. I dropped the book and never took it up again.

I had made an arrangement to join a lodge of Masons, and was on my way, riding fast, when the Lord said, "Jacob, remember thy word." I saw that my desire to be a Mason was self. I turned and rode home.

I had coveted two colts, which I knew would ...come horses of great value. They were ...gh and lean, and the owner, not knowing ... value, would sell them ... I was ... buy them. Th... r thy word."

... your colts. ... sold them for ...

A man came t... was about to tak... the Lord said, "J... said, "Broderick, I ... sell you those lots; ... fall in a few years." ... turned those lots into a farm ...

Thus my sanctification continued. These lessons were never forgotten. Self was banished from my buying and selling. The quick discernment of the value of property, and the foresight of coming changes that the Creator had given me, I no more used for mine own increase in wealth. It was evident to me that no man could gain wealth and speculation, and yet love his neighbor as himself.

I have instructed hundreds of honest, industrious poor, and kept them from the gins of speculators, My eye was single: only light increased, and my knowledge of right and wrong, of justice and humanity. My perception became keen to understand what was consistent with loving my neighbor; to understand what it was to do to others as I would be done by.

One morning I was awakened by the Lord—"Jacob, arise, and be sanctified. Remember thy word." I arose, and coming from my lodging room, I met a committee of three, informing me that, for the part I had taken in an anti-slavery meeting, I must recant or come to trial. I remembered my word, stood by my trial, and was excluded. To be separated from the Church of my choice tore my heart. The Lord said, "Jacob, lovest thou me more than these?" I answered, "Yea, Lord, I love Thee more than all." The cause of temperance long before cost me a similar trial.

I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the most clear impression that a sore trial was coming. At evening I stopped in my barn and cried: "Speak, Lord, for thy servant heareth." The Lord said, "Jacob, art thou ready to be sanctified in the loss of all?" I said, "Yea, Lord, take all. Thou gavest, and if Thou takest away, blessed be Thy name." I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said, "Will you send us back?" And the Lord said, "Jacob, wilt thou obey My laws, or the laws of man?" I answered, "I will obey Thy laws, Lord"—come in, I said. I landed them in Canada. I went to jail and lost all—house, land, herd and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled; my peace is like a river, and my treasure is in heaven.

The word sanctification has bacome a term of reproach. Selfish, wilful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation; has alwaye sought popular favor and civil office; has ever remained pro-slavery; opposed to the Maine law, and has gone with the most profane and debauched political party. The judge by whom I was stripped of my possessions profes sed sanctification.

should, however, be sanctified every tives, purposes a temper and sp

pulpit and many of those never get be- Their holiness meetings, and re emotional re- hristianity is the erily faith without on that comes short of loving our neighbor as ourselves is utterly worthless before God. Nay, more; we must accept Christ as our law-giver and our example. We must live in obedience to the new commandment: "As I have loved you, that ye might love one another." "Hereby perceive we the love of God, because He laid down His life for us: and we ought also to lay down our lives for the brethren.—(*Chr. Standard.*)

THE "NAZARENES" OF SERVIA AND HUNGARY.

At a recent meeting M. Mijatovich, late Minister of Finance for Servia, bore a remarkable testimony to the piety of the religious sect of the Nazarenes among the Servians and in Hungary. He said that strangers are perfectly confounded with the evidence which these simple men produce from the Bible in support of their tenets. The civil authorities, to whom the Nazarenes are obnoxious, because of their refusal to serve as soldiers, are unanimous in praising their honesty, loyalty, and earnest Christianity. Some of them have been condemned to death for disobeying orders of the military authority to go to fight. The death penalty has been commuted to twenty years' imprisonment with hard labour. The ex-Minister has had occasion to visit them several times, and when leaving them, he always thanked God that there are Servians who whilst wearing chains for conscience sake, rejoice. These Nazarene prisoners diligently read the Bible, and on all occasions proclaim that their chains are easy, and that the darkness of their prison is light, whilst they have the Bible for companion and Jesus Christ for their Comforter. Dr. Ziemann wrote three years ago from Belgrade to Mr. J. Bevan Braithwaite, of London, thus describing a visit paid by himself to these imprisoned Nazarenes at Belgrade: "I was anxious to see them, and the Governor accompanied me into the prison-yard. They were out, and the Governor explained to me that they were sentenced to 'labour,' but he used them mostly for field or garden work. They were sent for here. They came—clank, clank, heavy chains on their feet, clothed in ominous grey prison garb, led by an armed guard. Only two came; one was a patient in the Lazaretto. Those two neither looked ill nor downcast—just the reverse—their faces had a calm peaceful look. They complain, neither did they b their martyrdom. they answer firmin would G t

they looked long nd then very timid- n permission for them r cells. I cannot tell re those martyrs. I ch sympathy, but I d bow down and of this interview. e that Bibles should hat he also would glad- hem if a petition for pardon was the Government. As far as the prison es allow, I made every arrangement to make their lot there as comfortable as possible.

Miscellany.

—Methodist Episcopal Mission in N. India. The Theological School at Bareilly:

We have twenty-one men under instructi Of these thirteen are about to graduate af the usual course of three years' study. Som of these are men of experience in the work, who came here for a course of training. They are happy now to resume their places in the field. One of the best men in this class was removed after two years' study, so urgently were his services needed at Cawnpore. A scond class of eight is pushing along and already recommendations have been made for a new class of nine. Three members of our middle class are from the Rajputana Mission.

The wives of these students are regula trained in a class that meets at the Miss House under the superintendence of M Scott. Some of them make good progress an bid fair to be helpful in the work of their husbands.

Rev. H. Mansell, Moradabad:

After thirteen years' absence from this fiel I return to find things I had earnestly prayed for and hoped to see, more than realized. There are now hundreds of converted men and women in the Circuit where then among the few scores we had baptized with water scarce one could be said to be truly converted, There are now also native ministers and preachers able to lead them on to exemplary lives and efficient Christian propagandism. Two flourishing circuits too have been cut off from my then field, and there is more left than any one man can manage properly even with all the efficient help there is here. This state of affairs caused me to begin the year with joy and hope.

Rev. T. S. Johnson, Boys' Orphrnage, Shajehanpore:

Many of the younger boys of this Institution passed through a very severe ordeal during the fore part of the year. Nearly all of them suffered from the fever which prevailed so generally over the country last autumn; after that came the whooping cough, which lasted through the cold weather, then when children, especially the little weakly ones, seemed unable to endure more, the measles set in. They were affecting especially the eyes and the lungs of the boys, and several boys died. In the midst of this, when it seemed certain that the disease would go through the entire school, daily prayer meetings were commenced, with the twofold object of asking the Lord to stay the disease, and to restore those who were sick. Some of the sick ones died after the prayer meeting was begun, but the further spread of the disease was checked from that day, as there was but one more attack, and that not a serious one, while up to that time numbers came down daily, and as the boys live together, all had been exposed. For such a disease, under such circumstances n short on the day the prayer meetings augurated, indicated clearly enough, that f the Lord and in answer to prayer, to praise for ever.

E. Scott, Sitapur:

e year 1880, there has been light in in S npur Circuit oming time of the glory re, (1) An n hundreds industrious, eir fields to k concerning des are prompt- but by personal ation and their eter- nd again to the story boys are often heard s and hymns, and in dred of them know that Questiens in Theology du pandit, *Mouni Lall*, *man's Friend*, and a atronizes the *Kaukab*- ress. (2) An honesty of their own sys- confess that the bad. In the e Hindu, Men ng water of the on their breasts the book, and yet speak of sin has crushed a western empire The appearance of have increased oice over one— hese are not a

lf have gone into the bazar steners have attentive. At s of Mahomedans us, the Moulvies tried to break up our into public discussion. ut up a young man with each against us. For several preaching services have pro- y yards of each other without rference. The young Moulvie does not, I believe *pray aloud*; but with one or two others, he *tries to sing*, and certainly preaches most lustily. His hearers probably do not know what it is that makes this preacher such an object of interest to us. Soon after he and his companions had failed to draw us into discussion in the bazar, this young man came to my study to talk about religion. I found him very ignorant concerning what the Chris-

tian books taught; he was full of anxious and eager enquiries. Before we parted I gave him some of the books on the Mahomedan controversy. He soon came again and begged for a copy of the Bible. I gave him one; and his subsequent enquiries have related chiefly to what he had read in it. Even after he began to preach in opposition to us, he continued to come to my house and to bring friends with him. But he is freest and frankest when alone. He speaks of the Lord Jesus Christ with a reverence which might well put many of us Christians to the blush. I do not count him an "enquirer" in the usual sense of the term, but plainly he is drifting away from the old moorings and no man can tell whether he will swing back into the old port, or after drifting wearily on the sea of doubt, finally land in the harbour of peace.

Rev. T. Craven; Press Report:

During the past year some very important works have been issued from our Press. Among these are the following:—Commentary on Matthew and Mark in the Lithograph-Urdu; this makes a large Quarto volume of 350 pages: another work is the Concordance of the Holy Scriptures, a portable, well-bound volume of 912 pages: a third we may mention, *viz.*, handsomely got up, beautifully illustrated of Our Lord Jesus Christ, a translation "Our King and Saviour," by Dr. Wise total number of books, tracts, and pe issued during the year is 57,000 wi number of pa[illegible]

TE[illegible]

London, Ma[illegible] State for War[illegible] the Commons la[illegible] for reform in the[illegible] age of recruits is to[illegible] and none are to be sent[illegible] attained the age of 20. Th[illegible] are to be twelve years' serv[illegible]rs, seven years at home or eig[illegible]en completing their service in [illegible]d to re-enlist for two years. T[illegible]our battalions of Indian relief[illegible]ly. The relief battalions will to a great [illegible] superseded by drafts from the linked b[illegible]t home. Increased pay and privilege[illegible]e granted to non-commissioned office[illegible]d battalion system remains virtu[illegible]-According to the programme, a r[illegible] for the retirement grievance. 5[illegible]tains rise to Majors instead of 2[illegible]als will be reduced to 140[illegible] to be abolished.

St. Petersburg, 4th: T[illegible]nce *Russe* contradicts the [illegible] *India's* Kandahar corre[illegible]s have occupied, or are g[illegible]

Washington, 5th: [illegible]in-augural address to[illegible] of the United States[illegible]he Panama Canal; co[illegible]ad-ing commercial na[illegible] ard; and urges[illegible] dollar on a par w[illegible]

London, 5th: [illegible] tion respecting [illegible] House of Lords last [illegible] ed the policy of th[illegible] urged the production of t[illegible] ment of India on the Kandaba[illegible] Duke of Argyll said the policy o[illegible] in Afghanistan was not founded u[illegible] mises or implicit confidence in the A[illegible] the hope that the Afghans will be[illegible] confidence in England's disinter[illegible] Lord Beaconsfield attacked the Gove[illegible]cy, but nevertheless said he did not believe that Kandahar was the key of India. London, he said, was the key of India. The vigour of Parliament, the skill and resources of Englishmen, the action of a determined people: these were the keys of India.—Lord Granville spoke in defence of the Government policy, and asserted that the Marquis of Ripon was in favour of the abandonment of Kandahar.—The House of Lords eventually carried the motion against the Government by 165 against 76 votes.—The House of Commons has read a second time the Ministerial Arms Bill for Ireland.—The Coercion Act has been proclaimed in nine Irish counties, and the effect has been a general exodus of agitators from Ireland.—Latest advices from Natal state that the Boers have informed President Brand, of the Orange Free State, that they are willing to discuss proposals for peace with the British, but are resolved to have their freedom.

Washington, 6th: Mr. James Gillespie Blaine has been appointed Secretary of State to the United States.

Constantinople, 6th: Delegates from the Porte have conferred with the Ambassadors of the Great Powers.

Vienna, 7th: A serious earthquake, causing great destruction and the loss of upwards of one hundred lives, has occurred at Ischia.—Austria has accepted an invitation to take part in the Bi-metallic Conference which is to be held in Paris, and which meets on the 19th April.

London, 7th: Latest advices from the Cape state that continual heavy rains which prevail in the Transvaal have caused a suspension of military operations.—The *Daily News* publishes a telegram from Nata[illegible] Sir Evelyn Wood has had an int[illegible]and that an eight day[illegible]The *Morning* [illegible] Sir Garnet [illegible]dstone, [illegible]t an [illegible] the present critical s[illegible]

8th: Mr. R. A. Ar[illegible] A H. Gordon have given [illegible] troduce certain amendmen[illegible] solution.—The Secretar[illegible] ing to a question, said [illegible] *was insufficient to de*[illegible] *ion, and that th*[illegible] Kandahar would not re[illegible] ture at Peshawur.—Latest[illegible] the Gold Coast state that the arr[illegible] local defence are completed, but that th[illegible] Ashantee force had not yet appeared.—Two arrests have already been made in Ireland under the new Coercion Act.—The arrests include Mr Boyton, the chief organizer of the Land League who claims the protection of the United States Government.—The Board of trade returns of imports for the past month amount to £36,625,000, showing an increase of £3,375,000 as compared with last year. The exports for the past month amount to £16,812,500, showing an increase of £312,500 as compared to last year.—Mr. Gladstone has fixed the debate on the Kandahar question to come on as soon as the proceedings in Parliament will permit.—The evacuation of Kandahar is not expected to take place immediately.—The Marquis of Hartington (Secretary of State for India) in replying to a question in the House of Commons last night, said that negociations are proceeding with Ayoub Khan's representative at Khandahar, but his Lordship declined to give any further information on the subject for the present.—Mr. O'Donnell (member for Dungarven), being disorderly in [illegible]e House of Commons last night, was suspended.

[illegible]isbon, 8th: The Portuguese Chamber of Deputies [illegible]pproved of a treaty ceding Lorenzo Marquez [illegible]teland (England?)

London, 9th: Further arrests have been made in Ireland under the Coercion Act.—Latest news from the Gold Coast states that the King of Ashantee has disavowed the threats made by his envoy, and says that he never intended making war on us.—The Marquis of Hartington's remarks in reference to Ayub Khan were, it appears, reported incorrectly. His Lordship, in reply to a question, said that Ayub's envoy had arrived at Kandahar and had been courteously received. He was not aware, however, that anything tantamount to negotiations had been opened with him. His Lordship said that it was inexpedient to make any further statement on the subject at present.

8th: Latest advices from the Transvaal state that Commandant Joubert is intimidating the loyal Boers in the Utrecht district.—President Brand, of the Orange Free State, is making vigorous efforts to promote peace between the Boers and the British.—An influential meeting was held yesterday in London under the presidency of Lord Elcho, at which resolutions were adopted against the proposed abandonment of Kandahar.

PASSANGERS SAILED.

Per P and O Str *Mongolia*, 10:

For Southampton.—Mr and Mrs Goldsmidt, Mrs Williams, Mr C W Angus, Mr W H M Ellis, Mr L H Williams, Mr Bell Irving, Mr G M Robinson, Mr Woodhouse, Mr W Foster, Mr L Cummins Mr J Aitken, and Mr J Lane.

For Brindisi.—A lady and gentleman, Mr E Silvestri, Mr G Poggi, Sir W M de Souza, Mr and Mrs Robertson, Mrs Jordan, Mr and Mrs Stone, Mr A C Stuart, Surg Maj G Farrell. Mr R Lonalands, Mr C Andreal, Sir R Sandeman, Mr S Burjorjee, Mr J Currie, Mr Cook, and Mr A C de Paiva.

For Venice.—Col and Mrs O LeGeyt, Mrs A Smidt, Major and Mrs Peort and child, Mr Arthur, Mr and Mrs J D B Gribble, child and infant, Mr O Carrett, Mr Ozanne, and Major Sheffield.

For Suez.—Mr and Mrs A Parish, Col W B Thomson, and Colonel T Gonne.

For Aden.—Dr and Mrs Lock and infant, and Mr E Mackenzie.

For Malta.—Capt Gaisford, and Mr J Smith.

PASSANGERS ARRIVED.

Per Str *India*, 8, from Liverpool:

Mr W Weir, Mr Russell, Mr H Henderson, Miss Pottinger, Miss Sisson, Mr Kalgah, and the Rev J Hewlett.

Per P and O Str *Teheran*, 8:

[illegible]m Brindisi.—Col W M Wemyss, Mr G H R Hart, [illegible]M Griffith, Mrs Griffith, Mr W Currum, Mr T Leith, [illegible] Johnson, Major Virtue, [illegible], Mr R H W Troup. [illegible]rs Fowell, Dr W[illegible] [illegible]rs Maynard, and [illegible] [illegible] Hill, the [illegible]

EINN-PEREIRA—Ma[illegible] therine, wife of [illegible] spector, Port Trust[illegible]

"BOMBAY [illegible]

Subscriptions received from 5th to 12th March 1881.

J. J. Whittle, 11th May 1881, Re. 1; J. H. Ervine, 15th April 1881, Re. 1; Miss Schwartz, 28th February 1882, Rs. 7-10; John Hyde, 31st December 1881, Rs. 6-4-6; F. Lilly White, 30th April 1881, Re. 1; W. A. Blunt, 31st January 1881, Rs. 1-8; C. Page, 8th July 1881, Rs. 3-13; A. Hallams, 31st December 1881, Rs. 7; James Morris, 31st December 1881, Rs. 6; J. Kingsmill, 31st December 1881, Rs. 6; Rev. A. Bourquin, 3rd February 1882, Rs. 6; A. Keir, 28th July 1881, Rs. 5; W. Ranson, 31st July 1881, Rs. 3-13; A. Williams, 31st May 1881, Rs. 1-14-6; Mrs. Smith, 31st December 1881, Rs. 6; J. A. Summers, 30th September 1881, Rs. 7-10; B. Brock, 31st December 1881, Rs. 6; James Bapty, 31st December 1881, Rs. 6; Captain R. S. Simpson, 31st December 1881, Rs. 11-6; Rev. D. Macpherson, 13th September 1881, Rs. 6; W. S. Stewart, 16th January 1882, Rs. 6; E. Flower, 31st August 1881, Rs. 6; Rev. Jani Ali, 9th August 1881, Rs. 6; J. R. Thompson, 17th July 1881, Rs. 6; James Penney, 3rd July 1881, Rs. 6; James Christopher, 31st March 1881, Rs. 6; C. Newman, 31st May 1881, Rs. 2; C. B. Sharman, 1st Nov. 1880, Rs. 2; P. R. Dean, 10th March 1882, Rs. 6; Mrs. Briggs, 30th June 1881, Rs. 3; Frank Pearcey, 31st December 1881, Rs. 7-10.

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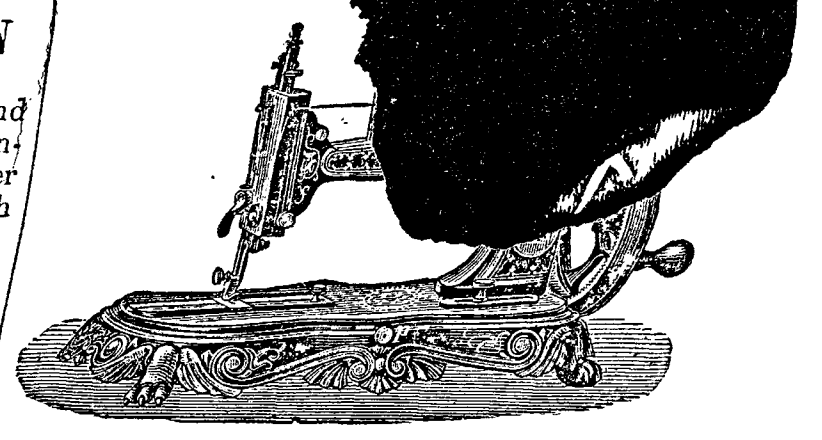

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